ANE BREIF COM-

MENDATIOVN OF VPRICHT-

nes, in reſpect of the ſurenes of the ſame, to all that walk in it, amplifyit cheifly be that notabill document of Goddis michtie protectioun, in preſer-ſuing his maiſt vpricht ſeruand, and feruent Meſsinger of Chriſtis Euangell, Iohne Knox. Set furth in Inglis meter be M. Iohne Dauidſone, Regent in S. Leonards College.

¶Quhairunto is addit in the end ane ſchort diſcurs of the Eſtaitis quha hes caus to deploir the deith of this Excellent ſeruand of God.

¶PSALME. XXXVII.

¶Mark the vpricht man, and behauld the Iuſt, for the end of that man is peace.

¶IMPRENTIT AT SANCTAN-drois be Robert Lekpreuik. Anno. 1573.

TO THE MAIST

GODLIE, ANCIENT, AND WORTHIE

Schir Iohne Wiſchart of Pittarrow Knicht, M. Iohne Dauidſone wiſis the continuall aſsiſtance of the Spreit of God, to the end, and in the end.

CONSIDDERING with my ſelf (maiſt worthie Knicht) the greit frailtie and vnſurenes of all ſtrenthis eirthly quhatſũeuer, quhairin mã leiſing god, vſis to put his traiſt on the ane part, & the ſure ſortres and ſaifgaird of vprichtnes, howbeit deſtitute of all aide warldly on the vther part: I culd not withhald my pen frõ vttering of that praiſe and commendatioun of vprichtnes, quhilk in my mynde I had conſauit of the ſame. Being cheifly mouit heirunto be the Miraculous (as I may weill call it) and maiſt wonderfull preſeruatioun of that maiſt notabill ſeruand of God, and ſinceir Preicheour of Chriſtis Euangell, Iohne Knox. Quha being bot of ſmall eſtimatioun befoir the eyis of the warld (zit greit befoir God) was hatit vnto the deith. And that euin be Kingis, Quenis, Princes, and greit men of the warld, and finally be all the rabill of Sathanis ſuddartis, in Scotland, Ingland, and France. Zea, not only was he hatit, and raillit on, bot alſo perſecutit maiſt ſcharply, and huntit from place to place as ane vnworthie of ony ſocietie with man. And althocht thay wer michtie and potent, zea, and wantit na euill will, and he on the vther ſyde ane pure man, alane, and oft tymes without help, or aſsiſtance of ye warld, zit was he michtely preſeruit, and as in a maiſt ſure ſaifgaird (all the wickits attentis quha thriſtit nathing mair nor his blude being fruſtrat) conductit to ane maiſt quyet, peaciabill and happy end, to the greit aduancement of Goddis glorie, and ſingulare comfort of his Kirk, and to the confuſioun of Sathan and diſcõfort of all his wickit Inſtrumẽtis. Thairfoir that this ſi notabil & euidẽt ane documẽt of the louing cair of our god towardis his ſeruãds ſuld not with him be buryit bot

bot abyde recent in memorie till all the Inhabitantis of this Realme in all ages to cum. I haue preisit schortly in this lytill paper to mak, as it wer, ane memoriall of the same, & yat in that lãguage quhilk is maist cõmoun to this hail Realme, to the intent that aswell vnleirnit as leirnit may be pertakeris of the same. Not that I think my self abill to handill sa worthie ane mater worthelie in ony toung, bot that partly I may schaw my gude will in this mater, and partly to gif occasioun to vtheris, that baith hes mair dexteritie in sic thingis, and greiter opportunitie of tyme, to intreit the same at greiter lenth. That be calling to mynd this notabill exẽpill of Godis louing cair towardis vs, we all in thir feirfull dayis (quhairin he that seis not tryall approching neir is destitute of Iudgement) may be strenthnit & incourageit to ga fordwart vprichtly, euerie ane in our awin vocatioun, without declyning outher to the richt hand or to the left. And principally that our watche men faint not, nor begin to louk, or flatter with the warld for feir of Tyrãnis, bot that thay may haue brasin faces, & foirheidis of Iron aganis the threitnings of the wickit, cõdempning impietie of all personis in plane termis, following the ensãpill of this maist zelous seruãd of God, of quhõe heirtofoir we haue maid mentioun, and that being assurit gif sa thay walk vprichtly in dischargeing of thair office, that thay ar in ye protectioun of the Almichtie.

¶ And this small frute of my sober trauellis, I haue thocht gude to offer and present to zow (maist worthie Knicht) not sa mekil' for that, that I thocht it worthie to be presentit til ony: as that I wald let my gude will and grate mynd, be the same appeir towardis zow, throw quhais procurement I obtenit the benefite of that godly and faithfull (thocht mockit ar[illegible]lsly traducit of the warld) societie, quhairof presently I a[illegible]articipant. For the quhilk I acknawledge me, and my humbill seruice alwayis addettit to zour honour. And howbeit (as I mon confes) nathing can proceid of me that may in ony wayis correspond to zour meritis towardis me: zit sal the thankfulnes of mynd at na tyme (God willing) be deficient. Quhilk is to be acceptit, quhair vther thingis ar lacking, in place of greit rewaird. And the rather haue I takin

bauldnes to dedicat this lytill Treateis vnto zour honour, baith becaus I vnderſtude, zow euer to haue beneſen zour Chyldheid, ane vnſenzeit fauourar, and mantenar to zour power of vprichtnes, quhais praiſe in this lytill Volume is intreatit. And alſo, that this notabill ſeruand of God (quhais michtie preſeruatioun, notwithſtanding the wickitis rage, to ane quyet end, cheifly muſit me to this buſines) was maiſt beluſit of zow quhile he leuit, and yat for yat greit vprichtnes quhilk ze ſaw from tyme to tyme maiſt viuely expres the ſelf in him. And finally, that zour honour may be muſit heirby, as ze haue begunne and continewit to this day ane zelous profeſſour of Goddis word, mantenar of the ſamin, and luſer of his ſeruandis: ſa ze may perſeueir to the end of zour lyfe, without ſclander to zour profeſsioun, euer approuing the treuth, and haitting Impietie in all perſounis, not leaning to warldly wiſdome, nor louking for the pleſure of greit men in the warld: Sen nane of thir thingis, bot only vprichtnes can outher mak ane pleſand to God, or zit ſure in this warld. And ſa traiſting that zour honour will accept this my ſober offer (till God grant better occaſioun of greter) intill gude part, I commit zow to the protectioun of the Almichtie, that quhen it ſall pleis God to tak zow furth of this miſerie, ze may end zour lyfe in the Sanctificatioun of his haly Name.

To quhome be praiſe and Glorie, for euer, Amen. From Sanctandroiſ[illegible]e
XVIII. of Febr[illegible]

ANE BREIF COM-
MENDATIOVN OF VPRICHTNES

SEN that we ſe men till haue ſtudyit ay.
Into this eirth ſic ſtrenthis to prepair
As micht be ſaifgaird to thame nicht and day,
Quhen ony danger dang thame in diſpair.
Wald thow gude Reider haue ane ſtrenth preclair, Prouer. 10.
Maiſt ſtrang and ſtark to rin to in diſtres 12. 13. 18.
This lytill ſchedull ſchortly ſall declair Eccleſi. 9.
How that the ſureſt Towre is vprichtnes. Pſal. 25.27. 91.

Quhilk vprichtnes we may deſcriue to be:
Ane traid of lyfe conforme to Godds command, Iob. 31.
Without all poyſoun of Hypocriſie
Or turning to or fra, from hand to hand.
Bot ſtoutly at the word of God to ſtand. Prouer. 5.
Eſchewing alwayis it for to tranſgres Pſalm. 18.
Not bowing back for thame that contramand.
This wayis we may deſcriue this vprichtnes.

For firſt thair is na Caſtell, Towre, nor Toun,
Nor naturall ſtrenth, as Alexander ſayis, Q. Curt. li. 7
Bot mánis Ingyne may vincous and ding doun,
As that he had experience in his dayis,
Na ſtrenth was ſure to thame that was his fais:
The Craig in Aſia did beir witnes, Q. Curt. li. 7
Howbeit in hicht vnto the ſky it rais,
It was ouercum for laik of vprichtnes.

Euin ſa that bailfull Bour of Babilone, Q. Curt. li. 5 Iertmi. 51.
Na ſaifgaird was to Darius we reid,
Suppois it was ane maiſt ſtrang Dongeone,
And mony ma I micht declair in deid,
Bot ſic exempillis Foraine nane we neid,
Quhat ſurenes fand the Biſchopis halynes,
Into Dunbartane quhair he pat his Creid.
It was not half ſa ſure as vprichtnes.

Pſalm .33. 40. 60. Eſai. 31. Ieremi. 17

The force of men gif ony will obtend,
Kinred, or freinds to be ane gaird maiſt ſtrang,
All is bot vane, thay can not man defend,
For quha mair ſurely into Royat rang,
Nor the greit Conquerour his freindis amang,
Zit was he poyſonit as ſum dois expres,
Intill his Camp quhilk he had led ſa lang,
Than quhat is force of man till vprichtnes.

Q. Curt. lib. 10.

Prouer. 11. Eccle. 5. Iob. 1. Pſalm. 49. 2. Timot. 6. Zephan. 1. Eccleſi. 2. Nahum. 3.

Riches and rent we ken dois not abyde,
Bot flitts and fochis euer to and fra,
Than vane it is in thame for to confyde,
Sen that we ſe thame aſweill cum as ga,
Thairfoir my freindis ſen that the cace is ſa,
That warldly ſtrenth can haue na ſickernes,
Sum vther ſaifgaird ſurely we mon ha,
Quhilk is nocht ellis bot only vprichtnes.

Bot ſum perchance that winks mair wylelie,
Will ſay thay wait ane wyle that I na wiſt,
With iouking thay will Iangill craftelie,
And on thair feit will ay licht quhen thay liſt:
Thinking all ſurenes thairin to conſiſt:
Hypocriſie is quent with quyetnes,
Bot all begylit thay ar into the miſt.
For nathing can be ſure but vprichtnes.

2. Sam. 17.

For quhat become of fals Achitophell,
For als far as he ſaw befoir his neis,
The Scripture ſchawis I neid not heir to tell.
The lyke of this in mony Hiſtoreis,
I micht bring furth that to my purpois greis,
How Hypocrites into thair craftynes,
Thame ſelfis hes trappit with greit miſereis,
Becaus thay did eſchew all vprichtnes.

Pſalm. 7. Eſter. 7.

Eſter. 6. Dan. 6.

Bot quha ſa euer on the vther ſyde.
Hes preiſsit peirtly to leif vprichtlie,
And be the treuth bound bauldly till abyde:
Hes euer had the maiſt ſecuritie.

For

For thay had God thair buckler for to be,
Quhome we mon grant to be ane ſtrang fortres,
Of quhome the Deuill can not get victorie,
Nor all the enemeis of vprichtnes.

Think weill my freindis this is na fenzeit fair,
For quha ſa liſt of Dauid for to reid,
May ſe quhat enemeis he had alquhair,
And zit how ſurely he did ay proceid.
Becaus he walkit vprichtly in deid.
He was mair ſure from Saulis cruelnes,
Nor gif ten thouſand men intill his neid,
Had with him bene ſyne lackit vpriehtnes.

Of ſic exempills we micht bring anew,
Bot ane thair is that preiſis our purpois plane
Of Daniell that Propheit wyſe and trew,
How oft was he in danger to be ſlane.
Into the Lyonis Den he fand na pane.
The thre Children the fyre did not oppres.
I think this only Hiſtorie micht gane,
To preif how ſure ane Towre is vprichtnes.

Psalm. 76.
Psalm. 89.

1.Sam.17.18.
19.20.21.22
29. 31.
2.Sam.2.3.5
8.15.16.18.
20.
1.Sam. 23.

Dani. 6.

Dani. 3.

Bot zit becaus exempills fetchit far,
Muſis not ſo muche as thay thingis quhilk we ſe,
I purpois ſchortly now for to cum nar,
Vnto the but quhair cheifly I wald be:
That is to ſchaw the pruſe beſoir zour Ee.
Of thir premiſsis, as all mon confes
That hes ſene God wirking in this countrie,
How ane hes bene preſeruit in vprichtnes.

It is Iohne Knox in deid quhome of I mene,
That feruent faithfull ſeruand of the Lord,
Quhome I dar bauldly byde at till haue bene,
Ane maiſt trew Preicheour of the Lordis word.
I rak nathing quhat Rebalds heir record,
Quha neuer culd ſpeik gude of godlynes.
This man I ſay eſchaipit fyre and ſword,
And deit in peace, in praiſe of vprichtnes.

Bot that this may be maid mair manifeſt:
I will diſcuſs ſum thing in ſpeciall,
Tuiching this Lamp, on lyfe quhill he did leſt,
Firſt he diſcendit bot of linage ſmall.
Amos. 1. 7. As commounly God vſis for to call,
Mark. 1. The ſempill ſort his ſammoundis til expres.
1. Cor. 1. Sa calling him, he gaue him giftis with all
Iaco. 2. Maiſt excellent beſyde his vprichtnes.

For weill I wait that Scotland neuer bure,
In Scotiſh land ane man mair Eloquent.
Into perſwading alſo I am ſure,
Was nane in Europe that was mair potent.
In Greik and Hebrew he was excellent,
And als in Latine toung his propernes,
Was tryit trym quhen ſcollers wer preſent.
Bot thir wer nathing till his vprichtnes.

For fra the tyme that God anis did him call,
To bring thay ioyfull newis vnto this land,
Quhilk hes illuminat baith greit and ſmall,
He maid na ſtop bot paſsit to fra hand,
Idolatrie maiſt ſtoutly to ganeſtand:
And cheifly that greit Idoll of the Mes.
Howbeit maiſt michtie enemeis he fand,
Zit ſchrinkit he na quhit from vprichtnes.

The greuous Galayis maid him not agaſt,
Althocht the Prelats gold in greit did geif,
Ouir ſchipburd in the ſey him for to caſt,
He fand ſic grace thay ſufferit him to leif.
Zea, mairatour thay did him not miſcheif,
As thay did his Companzeounis mair and les,
With pynefull panis quhen thay thair pythis did
God ſa prouydit for his vprichtnes. (preif,

In Ingland ſyne he did eſchaip the Ire,
Of Ieſ.bell, that Monſtour of Mahoun.
In Scotland nixt with terrour him to tyre,
Thay brint his picture in Edinburgh Toun.

Bot

Bot sen to Scotland last he maid him boun,
Quhat battell he hes biddin ze may ges,
Sen Dagon and thay Deuillis he gars ding doun,
In spyte of thame that haitit vprichtnes.

Thay that hes bene cheif in Authoritie,
For the maist part had him at deidly feid,
Zit he eschaipit all thair crueltie,
Howbeit oftymes thay did deuyse his deid,
Zea, sum wer knawin perfitely be the heid,
Quha vndertuke his Dirige for to dres,
Zit bauldly be his baner he abaid,
And did not iouk ane ioit from vprichtnes.

Bot cheifly anis he was put to ane preace,
Quhen that the Quene of tressoun did accuse him
Befoir hir Lordis in haly Rudehous place.
Quhair clawbacks of the Court thocht till abuse
Sa prudently this Propheit yair did vse him, (him
Into refuting of thair fulischenes.
That all the haill Nobilitie did ruse him,
And praisit God for his greit vprichtnes.

Quhen Quene & Court culd not get him cõuict,
Bot sa wer disapointit of thair pray,
Thay fryit in furie that he schaipit quick,
Zit at the leist to get thair wills sum way,
Thay wald haue had him wardit for ane day,
In Daueis Towre, zea, for ane hour or les,
It was denyit for ocht the Quene culd say.
Thair micht be sene how sure was vprichtnes.

Bot in quhat perrell trow ze he was last,
Quhen Edinburgh he left with hart full sair,
Doutles na les nor ony that hes past,
In spyte thay spak that him thay suld not spair,
Thay suld him schuit into the Pulpet thair,
Becaus he did rebuke thair fylthenes,
And mischant murther that infects the air,
Zit God preseruit him in vprichtnes.

Mony mis dangers nor I can declair,
Be ſey and land this Propheit did ſuſtene,
In France and Ingland, Scotland, Ireir and thair,
Quhilk I refer to thame that mair hes bene,
Intill his company and ſic things ſene.
Bot this far ſchortly I haue maid progres,
To preif how God maiſt ſurely dois mantene,
Sic as continew intill vprichtnes.

For this Excellent ſeruand of the Lord,
Vnto the deith was haiſt as we knaw,
For ſinceir preiching of the Lordis word
With Kingis, Princes, hie eſtait and law,
Zit in thair Ire him micht thay not ouirthraw,
He did depart in peace and pleſandnes:
For all the troublis that he hard vs ſchaw
That he ſuſtenit for luſe of vprichtnes.

And this is merwell gif we will conſidder,
Ane ſempill man but warldly force or aide,
Aganis quhome Kings and Princes did conſidder,
How he ſuld fend from furie and thair fead,
Syne leaue this lyfe with liſt for all thair plaid,
He had ane ſurer guird we mon confeſ,
Nor ony warldly ſtrenth that can be maid,
Quhilk was nathing bot only vprichtnes.

Bot ſum may ſay quhairto ſuld thow prefer
This vprichtnes quhilk thow extolls ſa hie
Vntill all warldly ſtrenthis that euer wer?
Sen that the contrair daylie we may ſe,
How vpricht men ar murtherit miſchantlie,
Gene. 4. Math. 14. As firſt was Abell with greit cruelnes,
2. Chro. 24. Gude Iohne the Baptiſt, and als Zacharie,
Math. 27. Zea, Chriſt him ſelf for all his vprichtnes.

Euſeb To. 4 fol. 7. Peter and Paull with mony ma ſenſyne.
And of lait zeiris in Ingland as we knaw,
Vide Sleidanum. How mony pitcouſly was put to pyne.
And now in France that ſchame is for to ſchaw

Iames

Iames our gude Regent rakkin in that raw,
Quha had rung zit wer not his richteouſnes.
Sa I can ſe nathing ſa ſone ouirthraw,
Man in this eirth as dois this vprichtnes.

To this I anſwer into termis ſchort,
Quhen warldly ſtrenth is vincuſt and maid waiſt, Prouer. 11.
With it man tynis baith courage and comfort,
Quhen it is tynt quhairin he pat his traiſt:
Bot quha that deith in vprichtnes dois taiſt, Prouer. 11.
Sall haue the lyfe that leſts with ioyfulnes, Math. 16.
Sa thay ar ſure, becaus thay ar imbraiſt
Be the Eternall for thair vprichtnes.

Bot this ſa lichtly we may not pas by:
I grant in deid quha preiſsis vprichtlie
To ſerue the Lord mon firſt thame ſelfis deny, Math. 16.
And na wayis dres to daut thame daintelie
Bot thame prepair for troublis Identlie, 2. Time. 3.
For troublis ar the bage thay mon poſſes, Pſalm. 34.
Sen Sathan ceiſis not continuallie 1. Pet. 5.
To troubill thame that followis vprichtnes. Ieb. 1.

Quhylis harling thame befoir Princes & Kings, Luc. 21.
As rauing Kebalds rufelie to be rent,
Accuſing thame of troubling of all things, 1. Reg. 18.
As cankerit Carlis that can not be content, 1. Reg. 21.
Except all things be done be thair conſent:
Now ſcornit, now ſcurgeir, now bad with bitternes Math. 27.
Impriſonit, and ſindrie faſsiounis ſchent, Ieremi. 38.
And ſum tymes dreuin to deith for vprichtnes. Act. 12.

This is thair lote oftymes I will not lane
Into this eirth that vſe to be vpricht,
Bot quhat of this? my purpois zit is plane:
That is, that thay ar ſurer day, and nicht,
For all this wo, not only wardly wicht. Pſalm. 91.
For in thair conſcience is mair quyetnes Pſalm. 118.
In greiteſt troublis, nor the men of micht
Hes in thair Caſtells, without vprichtnes.

For quhen Belshazzer greit King of the Eist,
Dani. 5. Ane thousand of his Princes had gart call,
Drink and the wyne befoir thame at the Feist,
Intill his prydefull Pomp Imperiall:
Euin in the middis of this his mirrie hall
He saw ane sicht that sank him in sadnes,
Quhen he persauit the fingers on the wall,
Wryting his wrak for his vnvprichtnes.

Quhat sall I say I neid not till insist,
To schaw how thay to God that dois Rebell,
In thair maist micht can not be haldin blist,
For in this warld thay do begin thair hell,
Gene. 4. As Cayin did that slew the iust Abell,
Esai. 66. Within thair breist thay beir sic baitfulnes,
Prouer. 15. That toung of man can not the teynd part tell,
Of inwart torments for vnvprichtnes.

Prouer. 14. Bot thay that walks vprichtly with the Lord,
In greitest troublis wanris not inwart rest,
Act. 5. As the Apostillis doung for Godds word,
Reioyst that for Christ sa thay wer dreist,
Act. 12. Peter in prisone sleipit but molest.
Act. 16. Paull in the stocks and Sylas with glaidnes,
Did sing ane Psalme at midnicht, sa the best
Surenes that man can haue, is vprichtnes.

Sa be this surenes now I do not mene,
That Godds seruands ar neuer tane away,
Be cruell men, for the contrair is sene,
For God oftymes of his Iudgements I say,
Letts thame so fall, as thocht befoir the day:
To plague the warld for thair vnthankfulnes,
Esai. 3. Quhilk is not worthie of sic men as thay,
Heb. 11. Bot I mene this be strenth of vprichtnes.

That quhen it pleis God to let thame fall,
Act. 7. Thay haue sic inwart comfort without cair,
2. Timot. 4. That thay depart with ioy Angelicall
Of ly so assurit that lettis for euermair.

And

And zit ſum tyme he dois his ſeruandis ſnaip,
To let the Tyrannis ſe his michtenes,
In ſpyte of thame, that he can his alquhair,
Preſerue maiſt ſurely intill vprichtnes.

Quhilk we have ſene as we can not deny,
Into Iohne Knoxis michtie preſeruatioun,
Quhilk till our comfort we ſuld all apply,
I mene that ar the Faithfull Congregatioun.
Sen he departit with ſic conſolatioun,
Euin as he leuit, he deit in Faithfulnes,
Being aſſurit in Chriſt of his Saluatioun,
As in the end he ſchew with vprichtnes.

Sa is he paſt from pane to pleſure ay,
And till greit eis doutles vntill him ſelf,
Bot for ane plague till vs I dar weill ſay,
As ſair I feir we ſall heir ſchortly tell,
Schir wink at vice beginnis to tune his bell.
Bot on this heid na mair I will digres,
That gude men hes mair reſt in all perrell
Nor wickit in thair welth but vprichtnes.

Then ſen alwayis we ſe that men ar ſute
Throw vprichtnes quhidder thay liue or die,
Let all gude Criſtianes Imploy thair cure,
In thair vocatioun to leif vprichtlie,
And cheiſtie let all preicheouris warnit be,
That this day God and the gude nane profes,
Na wayis to wink at ſic Impietie
And cheifly dois withſtand all vprichtnes.

Taking exempill of this Propheit plane,
Quhome heir befoir we breuit in this bill,
Quha Godds reuelit will wald neuer lane,
Quhen men begouth for to delyte in ill,
He wald not wane ane wy for na mānis will,
For to rebuke Erle, Barrone, or Burges,
Quhen in thair wickit wayis thay walkit ſtill.
Follow this Lamp I ſay of vprichtnes.

Iſai. 42.
Ierem. 1. 48.

Pſalm. 19.

Let nouther luſe of freind, nor ſeir of ſais,
Muſe zow to mank zour Meſſage, or hald bak
Ane iot of zour Commiſsioun ony wayis
Pſalm. 40. Eſai. 5. Call ay quhite, quhite, and blak, that quhilk is blak,
Ane Gallimafray neuer of thame mak:
2. Timoth. 2 Bot ane gude caus diſtingue from wickitnes,
This kynd of phrais ſumtymes this Propheit ſpak
Quhen he ſaw ſum not vſing vprichtnes.

In generall do not all things inuolue,
2. Timot. 2. Thinking zour ſelfis diſchargeit than to be,
Thocht na mānis mynd in maters ze reſolue:
For (zit till vſe this ſame mānis Elogie)
Num. 23. 24 To ſpeik the treuth, and ſpeik the treuth trewlie,
Is not a thing (ſaid he) brethren doutles.
Thairfoir ſpeik trewly but Hypocriſie,
Gif ze wald haue the praiſe of vprichtnes.

2. Timot. 4. Let vice ay in the awin cullouris be kend
But beiring with, or zit extenuatioun
Act. 17. Schawing how heichly God it dois offend,
Eſai. 58. Spairing na ſtait that maks preuaricatioun,
1. Timot. 5. Let it be ſene till all the Congregatioun,
That ze ſic haitrent haue at wickitnes
That ze mon dampne thair greit abhominatioun,
Quha planely fechtis aganis all vprichtnes.

Quhilk tred of doctrine gif ze anis begin
Pſalm. 38. Pſalm. 41. I grant the Deuill and warld will be agane zow
The feid of fremmit, and craibing of zour kin
First ze ſall find ſyne terrour to conſtraine zow
To ſyle the ſuith, and ſunze, I will plane zow.
Nahum. 1. The Zock is not ſa licht as ſum dois ges.
Pſalm. 31. Bot zit haue ze na dreid quha do diſdane zow,
Pſalm. 34. Sen that zour fortres ſure is vprichtnes.

For pleis it God zour lyfe to lenthen heir,
Thocht all the warld aganis zow wald conſpyre,
Thay ſall not haue the power zow to deir,
Albeit thay rage and rin wod in thair Ire,

And gif that God thinks gude be sword or fyre,
To let zow sall be ay in reddynes:
Being assurit that heuin salbe zour hyre,
Becaus ze endit sa in vprichtnes. 2. Timot. 4.

Let not the lose of this lyfe temporall,
Quhilk ze mon lose, but let quhen ze leist wene
Stay zow to cois with lyfe Celestiall,
Quhen euer that the chois cumis thame betwene.
Christis sentence in zour gardene keip ay grene,
Quha sauis his lyfe sall lois it not the les, Math. 16.
Quhilk euin into this warld hes oft bene sene,
Quhat gaine is than to deny vprichtnes?

Than to conclude, sen in thir dangerous dayis
Sa mony terrours Tyranis casts befoir zow
Call vpon God to strenthen zow alwayis
That with his haly Spreit he will decoir zow
As he hes done his seruands ay befoir zow
That ze may neuer wink at wickitnes
With Gun & Gainze thocht thay boist to gor zow Esai. 51.
Sen that zour Towre sa sure is vprichtnes.

¶FINIS. M. I. D.

ANE SCHORT DISCVRS OF THE ESTAITIS quha hes caus to deploir the deith of this Excellent seruand of God.

THOW pure contempnit Kirk of God,
In Scotland scatterit far abrod,
Quhat leid may let the to lament:
Sen baith the Tyger and the Tod,
Maist cruellie cummis the to rent.
Thow wants ane watcheman that tuke tent,
Baith nicht and day that nocht suld noy the,
Allace thow wants that Instrument,
That was thy Lanterne to conuoy the.

Thy [illegible] Lamp that schew sic licht,
Was gude Iohne Knox, ane man vpricht,
Quhais deith thow daylie may deploir,
His presence maid thy bewtie bricht,
And all thy doings did decoir,
He did him haillie indeuoir,
Thy richteous actioun to mantene,
And libertie to the restoir,
Pleading thy caus with King and Quene.

He neuer huntit benefice,
Nor catchit was with Couatice,
Thocht he had offers mony one:
And was als meit for sic Office
As outher gellie Iok or Iohne.
His mynd was ay sa the vpon,
Thy only weilfair was his welth,
Thairfoir lament sen he is gone.
That huikit nathing for thy helth,

Lament Assemblie Generall,
At thy Conuentiounis ane, and all,
For thow will mis ane Moderatour,
Quhais presence musit greit, and small,
And terrifeit baith theif and tratour,
With all vnrewlie Rubiatour,
Thair ioukers durst not kyith thair cure,
For feir of Fasting in the Fratour,
And tynsall of the charge thay bure.

Bot now I feir that thow sall se,
Greit missing of that man to be,
Quhen craftie heidis sall na mair hyde,
The hurde of thair Hypocrisie,
Bot all sinceirnes set afyde,
With policie will all things gyde,
Thir Balamis birds fair may thow feir:
Thairfoir be Godds buke abyde,
And to sic Bablers giue na eir.

Giue

Giue Strange opiniounis enteris in,
Tak tent quha sic things dois begin,
And with sic materis myntis to mell,
For Satuan ceisis not fra fin,
The Kirk of Christ seiking to quell,
Sic foly faill not to refell:
For quhen the reik beginnis to ryse,
The fyre will follow as thay tell,
Be it not quencheit be the wyse.

Bot cheifly murne and mak thy mane,
Thow Kirk of Edinburgh allane,
For thow may rew by all the rest,
That this day thow wants sickin ane,
Thy speciall Pastour: and the best
That ony Kirk had Eist, or west.
He did comfort the in all cair,
And the foirwairnd of thy molest,
Quhairby thow micht thy self prepair.

Thair was na troubill come to the,
Bot he foirspak it oppinlie,
Thocht sum the mater than did mock,
Gif he spak suith now thow may se,
This day thy heid is in the zock,
God send the blyithnes of this block,
And freith the from thy fais aboue the,
For thow art the maist feruent flock
That Scotland beiris, as deid dois proue the.

And giue God sa handills the best,
Allace quhat sall cum of the rest,
Except repentance rin and red:
It is ane Mirrour manifest,
Of dule and dolour to be dred,
To fall on thame this barret bred.
Bot till our purpois to returne,
Thocht of this feir thow salbe fred,
Zit hes thow mater for to murne.

Becaus that watchemaũ thow dois want,
That the in puritie did plant,
And comfortit thy Congregatioun:
Bot zit thocht he be gane I grant.
The Lord can send the consolatioun,
Gif thow giue him dew adoratioun,
He will not leaue the comfortles.
As alreddy thow hes probatioun,
God grant thy Preicheours vprichtnes.

¶ Ze Lords also that dois frequent,
The Loft in Sanct Geills Kirk lament,
That Bogill thair that ze hard blaw,
With quhome quhyles ze wer small content,
For the schairp threitnings he did schaw:
Zit thay maid zow sumquhat stand aw,
Thocht not so muche as neid requyrit:
This day in graue he lyis full law,
Quhilk langtyme was of him desyrit.

For seing all things not go weill,
He said thair suld not mis ane reill.
That suld the cheifest walkin vp.
Gif he said suith this day ze feill,
Luke gif God hes begun to quhup,
Bot thair byds zit ane sowrer Cup,
Except zour maners ze amend,
The dreggs but dout als ze sall sup,
From quhilk danger God zow defend.

Sanctandrois als not to leif out,
His deith thow may deploir but dout,
Thow kuawis he lude the by the laue,
For first in the he gaue the rout,
Till Antechrist that Romische slaue,
Preicheing that Christ did only saue.
Bot last, of Edinburgh exprest,
Quhen he was not far fra his graue,
He come to the by all the rest.

God

God grant that thow may thankfull be,
For his greit graces ſchawin to the,
In ſending the his ſeruands trew,
Amen. Thow heiris na mair of me,
Bot Kyle, and Cuninghame may rew,
Als ſair as ony that I ſchew,
To quhome this darling was maiſt deir,
And vther gentill men anew,
Quhome I haue not reheirſit heir.

Than laſt of all to turne to zow,
That wer our brethren, bot not now:
God grant agane ze may cum hame,
For we ſuld wiſ zour weill I vow,
As alſo did this man be Name,
Thocht ſum ſaid he did zow defame,
He prayit to God that ze micht turne,
That ze micht ſchaip Eternall ſchame,
Thairfoir zour part is als to murne.

For doutles he was mair zour freind,
Nor thay that winkit, or manteind
Zour fuliſche factioun and vnfair.
In deid that ze ſuld not ſuſteind,
He thunderit threitnings to the air,
To terrifie zow mair and mair,
And rug zow back that ze micht rew:
For he knew perſeueird ze thair,
Ze wer bot ſchipwrak but reſkew.

Than all this land thow may lament,
That thow lacks ſie ane Inſtrument,
Till ſum not pleſand, zit, ſa plane,
That all the godly was content,
Allace his lyke he left not ane,
Nor I feir ſall not ſe agane:
Bot zit let vs nawayis diſpair,
For quhy our God dois zit remane,
Quha can and will for his prepair.

For thocht his deith we do deploir,
Zit is he not our God thairfoir:
As wickit warldlings wald obtend,
Gone is zour God quhairin ze gloir.
The leuing God we mak it kend,
Is he, on quhome we do depend,
Quha will not leaue vs in distres,
Bot will his seruands till vs send,
Till gyde vs throw this wildernes.

Thairfoir letting thir Bablers be,
Quhais cheif Religioun is to lie,
And all Godds seruands to backbyte,
Traducing this man principallie:
Let thame spew out in thair dispyte,
All that thay will be word or wryte.
Lyke as himself is into gloir,
Sa sall all ages ay recyte,
Iohne Knoxis Name, with greit decoir.

¶FINIS.

QVAM TVTVM SIT PROPVGNACVLVM, DEO

sine fuco inseruire, ex mirifica eximij Dei serui IOANNIS KNOXII, in tranquillum vitæ exitum, illusis omnibus impiorum conatibus, conseruatione, & eius exemplum sequi, monemur.

QVEM petiere diu crudeles igne tyranni,
Sæpius, & ferro quem petiere duces.
Occubuit (mirum) nullo violatus ab hoste,
Eximius Christi KNOXIVS ille sator,
Nam pater Æthereus Regum moderatur habenas,
Electosque potens protegit vsque suos.
Muniat hinc igitur nostras fiducia mentes,
Ne mors nos tetricis terreat vlla minis.
Quóq; minus trepidi sistamus tramite recto,
Huius ne pigeat viuere more viri.

¶FINIS. Quod M. I. D.